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Lutheran Herald

ULY 24
1956

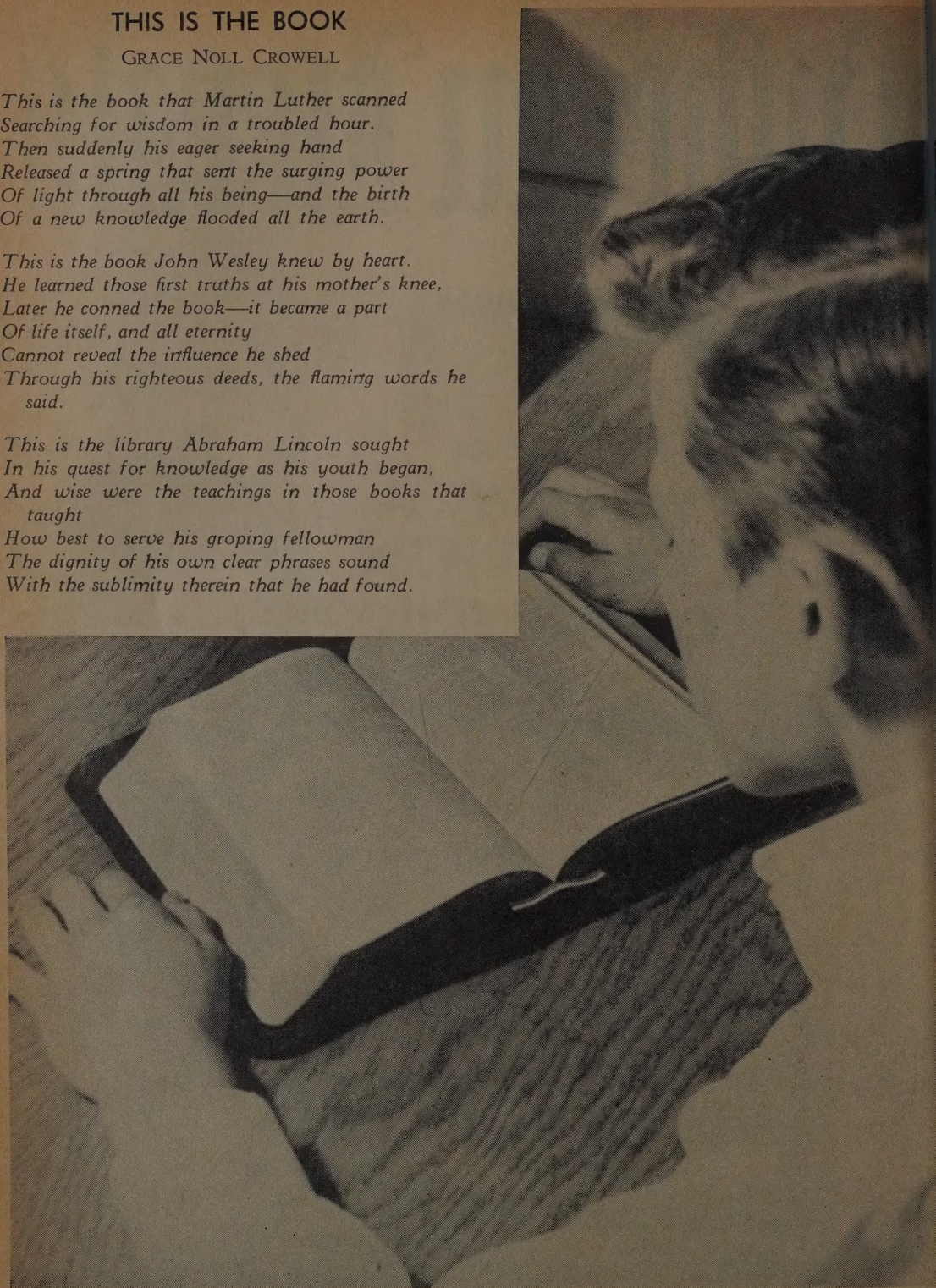
THIS IS THE BOOK

GRACE NOLL CROWELL

This is the book that Martin Luther scanned
Searching for wisdom in a troubled hour.
Then suddenly his eager seeking hand
Released a spring that sent the surging power
Of light through all his being—and the birth
Of a new knowledge flooded all the earth.

This is the book John Wesley knew by heart.
He learned those first truths at his mother's knee,
Later he conned the book—it became a part
Of life itself, and all eternity
Cannot reveal the influence he shed
Through his righteous deeds, the flaming words he said.

This is the library Abraham Lincoln sought
In his quest for knowledge as his youth began,
And wise were the teachings in those books that taught
How best to serve his groping fellowman
The dignity of his own clear phrases sound
With the sublimity therein that he had found.



A Summary and a Hope . . .

Columbus Arrived in America in 1955

Herbert F. Brokering
Lutheran Refugee Service

ou won't find it in any history book, but Columbus me to America in December, 1955. Check the files of e Lutheran Refugee Service office, 235 Fourth Avenue, ew York City, and you will find also that Columbus as a Lutheran!

When the Lutheran Refugee Service pier staff stud- d the passenger list of the immigrants arriving on the eneral *Langfitt,* December 16, 1955, there was the ame of Carl Columbus and family. That Christopher olumbus probably discovered the continent of Amer- a on a Sunday in October, 1492, is old history. That arl Columbus was docking at Pier 86 in New York n a freezing Friday morning is current history.

"Batten down the hatch, here come the big ones!" first-hand experience for many an American immi- rant. The 1,200 on board the *General Langfitt* were o exception. Radio reports saying, "The *General Lang- tt* fights 50-foot waves in raging Atlantic," caused mpathy for the thousands who awaited the arrival this immigrant ship. But it did not cause the anxiety at friends of those aboard the three vessels *Pinta, ina,* and *Santa Maria* sailing the same waters 463 ears ago would have felt at similar news. Nor was ere great concern aboard the *General Langfitt,* for this was not the 233 ton *Santa Maria,* but a 12,511 ton "liberty ship" chartered for immigration by the Intergovernmental Committee for European Migration. Carl Columbus and his co-passengers had only this to say as they came off the gangplank at Pier 86, "Es war nicht so schlimm." (It wasn't so bad.)

History books tell how Columbus was refused aid time and again when he submitted his plans to discover a New Land in the West, even as early as 1484. For eight years kings' courts and scientific and nautical committees refused to give him assistance. After seven years at the Court of Ferdinand and Isabella of Spain, he received aid. Europe is filled with people like that navigator who have waited for months and years, standing before committees and councils and governments.

Many months ago Carl Columbus appeared before an emigration counselor of "Hilfswerk" in Germany to plead for the opportunity to seek a new homeland. He learned that his Church was willing to help him. Then an American Lutheran in Europe for this special responsibility interviewed him and prepared a "dossier" on him and his family. Through this three-page description of the Columbus family the Lutheran Church

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said, "We recommend the Columbus family for immigration." He was interviewed by someone like the Rev. Henry A. Daum of Minneapolis; Mrs. O. G. Malmin of Minneapolis; Dr. G. L. Schoberg of Moorhead; or the Rev. Lloyd Svendsbye of Minneapolis. The dossier, sent by the Lutheran World Federation office in Europe to the Assurance Department of the Lutheran Refugee Service in New York City, went out to one of the 32 LRS area committees which have the responsibility to seek assurances for refugee families.

The refugee Columbus and family had obstacles to overcome that even Christopher did not have to face. When Columbus set sail in 1492, he needed no one in the country of his destination to "sponsor him" as a kind and protective American host. For instance, Carl Columbus could not have set sail in 1955 if someone like the Board of Deacons of Grace Lutheran Church, Albert Lea, Minnesota, had not sent an *assurance* for his particular family. The more than 3,000 Lutheran Refugee Service sponsored persons who arrived in 1955 each had an assurance of housing and job, signed by an American sponsor. The 9,000 LRS-sponsored persons who should arrive in 1956 will each need similar assurances.

The dossiers of refugee families in the 32 LRS area offices throughout the United States are not applications for adventure and pleasure; they are the stories of persons and families in distress. When American Lutherans interviewed these families and recommended them to Lutherans in America, hope was built in them. All of these LRS-dossiered persons awaiting assurances are being "pre-processed" by US governmental agencies in Europe. They have been given the privilege of appearing before the immigration agencies processing refugees under the Refugee Relief Act pending receipt of assurance, so that they will be sure to receive visas before the date line when the Act is over. In accepting responsibility for seeking assurances for them, the Lutheran Churches in America have almost promised these refugees in "pre-processing" that willing hosts in America would be found for them, and indeed this has proved to be the case, for wherever an SOS has gone out to an area committee that a Lutheran dossiered refugee has been processed as far as he can go and still needs the assurance before he can receive his visa, the emergency distress signal has been answered. Many Lutheran parishes are sponsoring one or more families.

Congregations, local units of the Women's Missionary Federation, Lutheran Daughters of the Reformation, Brotherhoods, and Young People's Luther Leagues are all sponsoring families. Refugee sponsorship is a parish project which brings blessings to the refugee and the parish.

Christopher Columbus discovered America, but it more correct to say that the Church in America covered Carl Columbus. The program of refugee im gration operates through agencies such as LRS—L theran; NCWC—Roman Catholic; CWS—Protesta and HIAS—Jewish. The Lutheran Church in Germ and Austria recommends refugees from the masses 8,000,000 Lutheran refugees, and together Lutherans Europe and in America help them to secure opportu ties to begin life anew. On arrival, the Lutheran Re gee Service meets her new friends at the piers a airports, and pastors and Lutheran parishioners aw them in every state. Sailing with Carl Columbus w persons to be met by Lutheran Churches from Flor and Kentucky to Massachusetts and California. Dur December five commercial ships, the *General Langf* and six planes brought 409 LRS-sponsored immigra

Ferdinand and Isabella did not sponsor everyone w applied to sail under the auspices of the Spanish Cro nor will the United States government offer permiss indefinitely to all who may be eligible to immigra 214,000 RRA visas will be issued. When these h been granted, the Refugee Relief program will be clos Since the last visa will be signed December 31, 19 and since it takes months to process the persons ho ing assurances, the LRS urges all congregations to as quickly as possible. There are still hundreds Lutheran "Columbus" families eligible to sail.

These should be familiar facts to every Lutheran

(a) 214,000 immigrants may come to the Uni States under the Refugee Relief Act, and many of th should be Lutherans.

(b) No eligible Lutheran refugee can come unless has an assurance.

(c) Congregations and organizations may spon families using "Option 3," promising work and te porary housing.

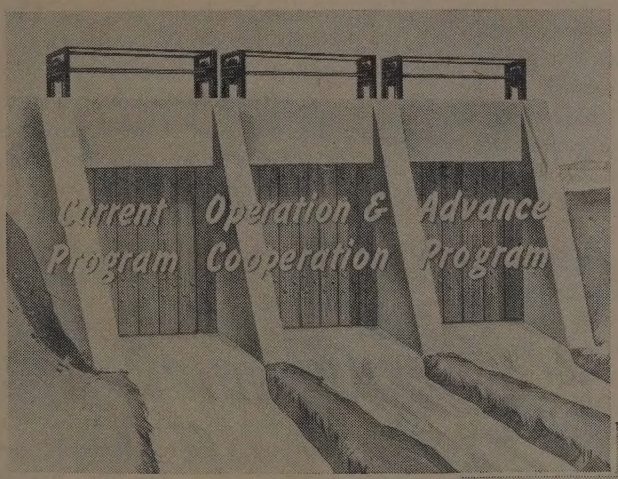
(d) Whatever money is needed by the immigrant a loan to him through the Lutheran World Federati offices and not the responsibility of the sponsor.

Columbus discovered America. The Church in Am ica has discovered Lutheran Columbus families Europe's "refugee" lands. To navigate them to a cou try that has opened its doors to 214,000 persons is business of the Church. If all Lutherans in Amer will climb up into the captain's position and stand the bridge, they will see these two great continen the one, where the Church has selected persons in d tress—Europe; the other, where the Church has elec to help them—America. Standing on the bridge we k know it is no mere dream that many of the boats see breaking through the waves and planes cutti through the clouds will bring to our shores Luthera like Carl Columbus—if we find places for them.

The Budget Decision

Raymond M. Olson
Director of Stewardship

he action of the General Convention in June in adopt- g a Budget of $6,160,774 was a thoughtful one. While is true that the motion passed without discussion, it as apparent from conversation around the convention ring the succeeding days that the voters had made a liberate decision to face the new and larger amount. here is little doubt in our minds that the men who ade this decision fully intend to put their very best fort into providing the money in 1957-58 because they e convinced this is the work that God wants the ELC undertake in these next two years.



Above: The three-part budget, 1957-58—"The Control Gates"

t the right: There are good resources in The ELC to support a ,160,774 budget.

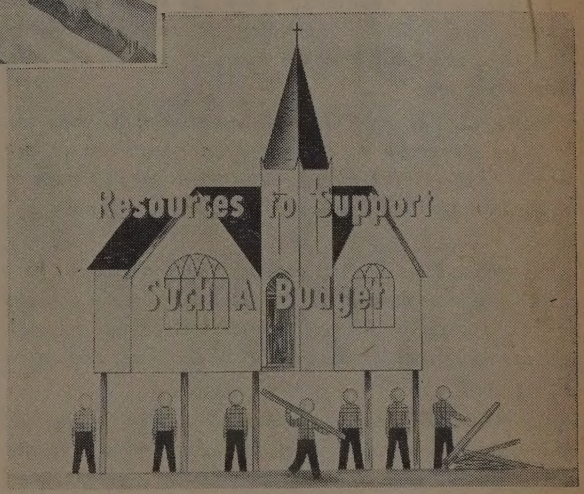
These post-convention days have brought some long oughts about the Budget decision. It seems clear that vo things will be needed, among others. We will need call upon God for a revival of Christian faith and fe in our congregations! The fulfillment of such a task beyond the spiritual experience of many of our people. hey have never learned to give of their money to such n extent. A time of testing is ahead.

Furthermore, the people who are going to give the oney ought to know as much about the work as pos- ble. This calls for a thorough plan for information to et to all congregations. The presentation at the General onvention was planned to provide information neces- ry for making a thoughtful decision. This must be e intention which governs us in the coming months.

The Department of Stewardship will be providing our tools to achieve this purpose: (1) A sound movie, lack and white, about 30 minutes in length, entitled The Measure." This is being produced in co-operation ith the Public Relations Office. (2) A filmstrip and cord which will incorporate some of the material sed in presenting the Budget to the convention. (3) A ference manual for parish pastors and congregational oards to give information about the content of the Church's program as incorporated into the Budget for 1957-58. (4) A general mailing piece which can be distributed widely to show the main points of support for the work of the Church. Pastors will be receiving information about these items before long.

Good Plans

The possibility of providing $6,160,774 each year during 1957-58 was premised on several things, including some "good plans to follow." Two items in these plans ought to be considered immediately. The first of these is the



Every Congregation Visit. The second is the Every Member Visit.

It is very important that these two plans do not get confused with each other. The Every Member Visit (EMV) happens within a congregation. It calls for a visit to each member of the congregation on behalf of the work of the congregation, which will include the Budget of the ELC. The Every Congregation Visit (ECV) happens among congregations. It calls for a visit to the leadership of each congregation by a team from other congregations, to discuss the work of the ELC as presented in its 1957-58 Budget.

The ECV

The Every Congregation Visit plan is already being developed. A team will be composed of a pastor, and a layman. Each team will be asked to make calls on the leadership group of four or five congregations, usually in their own circuit. They will seek the opportunities to make these visits, making their own appointments. While a congregation could conceivably deny such an opportunity to such a visiting team, it is probable that this will not happen. The team will be coming to provide assistance in a matter which will be of supreme concern to the group being visited.

As we see the ECV plan, the team will have two main purposes in mind in making the visit. Its first purpose will be to bring information about the work of the ELC and the 1957-58 Budget. They will have received some special training for this, just as congregations train their visitors who go out to the homes of the members. This should be a good chance for discussion of the work and the meaning of the Budget.

The second purpose will be to seek a statement of a "Recommended Objective" by the leadership group. This will replace the old plan of setting up an apportionment of the Budget. The General Convention adopted this resolution which establishes the procedure:

WHEREAS, *The Evangelical Lutheran Church has, for many years, followed the plan of apportioning the Budget of the Church to the districts, circuits and congregations; and*

WHEREAS, *The 1954 General Convention adopted the "Budget Approach to Congregations" outlined in the Report of the Joint Union Committee as the approach to be used for the 1957-58 Budget and for succeeding years; and*

WHEREAS, *This Budget approach will no longer provide for apportionments, but states that "congregations will be expected to determine prayerfully their own challenging objectives for the support of the Kingdom enterprise"; and*

WHEREAS, *We desire to assure each other that we do not consider this change in procedure as a plan for doing less but for doing more, not in expectation of retreat from present apportionment goals but of moving on from them in freedom, vision and courage; and*

WHEREAS, *It is desirable and helpful for a congregation to review the program of the Church just as it is desirable for us as individuals to review our congregation's program before planning our giving; therefore,*

BE IT RESOLVED, *That the Department of Stewardship be authorized to carry out an Every Congregation Visit in order to provide a careful examination of the program of The Evangelical Lutheran Church on the part of each congregation before it determines its "objective" or annual goal; and*

BE IT FURTHER RESOLVED, *That the congregations, keeping with the spirit of the new procedures, be quested to state a specific annual objective for Budget of The Evangelical Lutheran Church; and*

BE IT FURTHER RESOLVED, *That the congregations encouraged to provide a sympathetic hearing to Visitors who will represent the Church, in order bring the best possible understanding of the work of Church which is involved in the adopted Budget.*

We have already had letters from pastors and laym who want to make their plans for 1957-58. In many ca they have wanted to know what the "per capita" wou be for the new Budget. We in the Department of Ste ardship sincerely hope that the "Recommended Obj tive" can be arrived at in connection with the Ev Congregation Visit, for these objectives ought to be up on the basis of more than "per capita." They a ought to be determined by the kind of study wh would not just ask, "What is the percentage increas (Incidentally, the percentage increase is 6.2% if t Luther Seminary Development Fund is considered part of the 1956 Budget, and 43.3% if the Semin Fund is not considered in that way.)

The major hope we have is that a congregation's g or objective will be determined on the basis of a p centage of its total income, just as Scripture makes cl that an individual's giving should be determined.

The "Recommended Objective" will be just that. will be the free statement of the group's opinion, not "assigned" amount. It will, of course, need to be viewed by the official board of a congregation or by t annual meeting. It will be adjusted, if necessary, keeping with that review of the amount.

We are heading into some entirely new procedures support of the Budget of the ELC. We are seeking give careful attention to these procedures. We a patience and understanding as we proceed. We p ticularly seek every possible co-operation with the p gram for our Every Congregation Visit which will co in September and early October. Surround those pla with prayers for a spiritual awakening at the point Christian stewardship.

The EMV

We have been making acquaintance with the Ev Member Visit (EMV) for the past year. Enrollment congregations is now proceeding, with every promise a much larger enrollment than a year ago. From wh we sit, the EMV offers a congregation a very sou and useful means of providing the funds to support t new ELC Budget as well as to strengthen the progra in the local community.

Any congregation which has doubts about being a to meet the additional needs for 1957-58 ought especia to enroll in the EMV to dispel some of those doub

I had a letter from my father, and he said that he s not want me to be baptized," said Te-chi. "He ote to me some time ago, but I just could not talk ut it then. Now, however, I feel that I must tell ." His eyes were fixed on the darkness outside as waiting for an answer. Then he added, "What shall o? I can't disobey my father." He was quite certain t his father would never become a Christian.

The Student Center choir

These Ways Led to God

Clara J. Jones

About four months previous to this, Te-chi and his nd had come breezing into the Lutheran Student nter to join the University Fellowship which meets ry Friday evening. The two young men, vibrant th life and energy, showed no particular interest in gospel, but they sang the Christian songs, heard gospel messages, and kept coming.

When time for the Winter Conference came, both them joined the seventy university and college stu- nts who went to the conference. Te-chi was in my cussion group, and one day he defiantly said, "How n we know there is a God! How can we believe in im!" I had heard these statements so often since I gan teaching at the National Taiwan University three ars ago that I was no longer baffled, but realized that ey often revealed an awakened soul in conflict with mself and with God, and often came as a prelude faith.

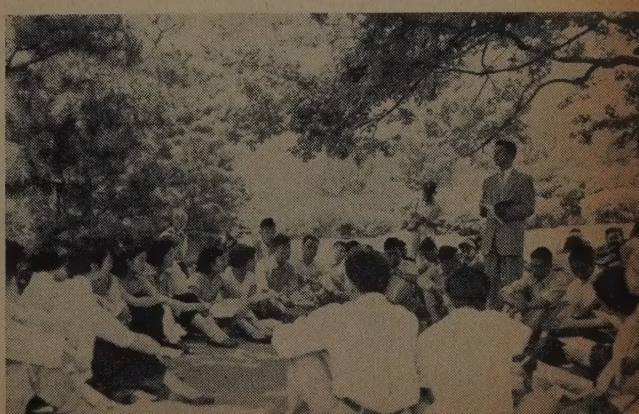
When the Winter Conference was over, Te-chi came en and spent half-days at a time pondering over the Bible, but often said, "I think it's such an uninteresting Book." Yet he kept coming.

Then one evening he came late to the student Bible class, walked directly up to me and shook hands. His eyes gleamed with an inner light when he said, "I accepted Jesus Christ as my Savior at the Billy Graham meeting on Friday evening." A long visit after class revealed a real change of heart. It did not take long before he inquired, "What must I do to be baptized?" Te-chi joined the catechism class and planned for baptism.

When Yang Ming Mountain was ablaze with blooming azaleas the latter part of March, he went with the Fellowship group for a picnic, and he also joined them when they went to the Lutheran Service Center at Keelung to give a program for the U.S. Navy men. Later at a picnic at Pitan he and his girl friend, Lu-te, got a small boat and spent part of the afternoon afloat on the green waters which reflected the semi-tropical

These students were baptized on May 20th.

Picnic at Yang Ming—Pastor Chou preaches to the students.



forest which covered the mountainside. Lu-te, an attractive sophomore, is a faithful member of the Student Center choir and the University Fellowship, but she is not a Christian.

The day of baptism at Truth Church was a memorable day. Thirty-one were baptized, eleven of whom were students from the National Taiwan University and the Medical College, making a total of 52 baptized Lutheran students here at Truth Church and the Lutheran Student Center. The students who were baptized had come to Christ in many different ways. Chi-li (all names are fictitious) had "hung around" the ping-pong table watching the game and declared, "I don't believe in God," but he made a right-about face and embraced Christianity. Fu-te, a law student, registered at the last minute for the Winter Conference, and there he made his decision. Jay-li had hardly missed a Bible class all year and had come gradually to faith, as had Min-chi, one of the medical students. Most of those who were baptized had been coming to Bible classes and fellowship groups, and had come for personal talks. Several of them made the final decision at the Winter Conference. Li-min was one of the many who gave his witness in the speech class at the University. After Winter Conference many of the students seized the opportunity and told their classmates about their faith in God, and this spread to those who had not attended the conference and included Protestants and Catholics alike. But Li-min's story was different. He said, "I felt so deeply moved when I was at the Winter Conference, but I did not have the courage to go forward. It taught me a lesson that when I feel so deeply moved, I should act. Now it is forever too late." Then he sat down. But he came later to talk things over, brought his friend and both were baptized later.

But one was absent from the group on the day of baptism. It was Te-chi. He sat by the door of the church where the summer breezes ruffled the pages of the hymn books on the table. When the service was over he said, "I'll talk to my father this summer. Perhaps at Christmas time I can be baptized."

At the last Center University Fellowship meeting we saw "Oiltown, U.S.A.," a movie of a Billy Graham crusade in Texas which told about a father who at first refused to let his daughter have anything to do with the Christians, but later he himself turned to God. Te-chi was here and so was his girl friend, Lu-te. When the picture was over, he turned to her and said, "Do you have a Bible? Read the gospel of Mark. . . ." Will she come to Christ? Will his father? Will Te-chi be baptized? Perhaps Christmas time will see all of them in the fold of God if you and I are faithful in prayer.

On Converting the Pocket

Harold B. Kildahl

THE NINTH SUNDAY AFTER TRINITY

July 29, 1956

Text: Luke 16:1-9

Let's agree at the outset—this is a difficult parabl explain without "tearing it apart and twisting it of shape." That doesn't mean that the parable is bey explanation. It isn't. But to get it into some underst able form, let J. B. Phillips paraphrase it for you. writes: "Once there was a rich man whose agent reported to him to be mis-managing his property he summoned him and said: 'What's this I hear al you? Give me an account of your stewardship—yo not fit to manage my household any longer.'" conversation and the plot develop pretty much as do in the usual version of the Scripture until this word is given: "Now my advice to you is to use mo tainted as it is, to make yourselves friends so that w it comes to an end, they may welcome you into eternal habitations."

The stress is not on the cunning of the steward, yet upon his shrewd use of his authority in provi for his own well being. The stress is not on the us money either, but on the wise use of money. The use of money will recognize at least three things. first: This—money in itself is of little value. It is tai and positively has within it the root of all evil, especi when one comes to love it well. The second: This— the use of money can be selfish, directed to the s factions of oneself alone, and all too often that is case with most of us. We consider the money we h to be our own instead of recognizing that this too gift of God, a blessing from His hand. The third: T that the Lord God who redeemed us and made us own has a prior claim on us and all that we have, cluding our money. Therefore, the wise use of mo will be according to the Word and the direc of God as revealed in the Scripture, and according the grace of our Lord Jesus Christ which is freely through faith in Him.

To be a Christian is not simply to accept the tr It is not simply to give assent to the Lordship of Ch It is not simply to be a member of the church an take a somewhat active part in its affairs. Conver to Christ is not alone of the heart, not alone of the m but also of the pocket and the pocketbook. Money, church needs. Money, the church must have. Money come only from those who love the Lord and church. This means you—and therefore it is for you permit the Spirit of God to guide the conversion you and all that you have to the cause of Christ.

Well—what about it? Are you a Christian— are you wisely using your money to extend the Kingd of God? Is your pocketbook converted to Christ?

EDITORIALS

Unionism Is Still Unionism

he fact that The Evangelical Lutheran Church has ted to join the World Council of Churches has not anged our historic stand on unionism one whit. That ct should be stressed for the benefit of two kinds of ople in our Church: those who have sincere concern at our joining will lead to looseness of practice over ainst others; and those (if there are any) who may el that they now have license to do what formerly as forbidden.

It may not be out of order to review the facts in e case. Just what does our Church have to say about ionism?

he historic statement is, of course, the "Galesburg ule." It was adopted by the General Council (now a rt of The United Lutheran Church in America) in 75 and has always been considered the classic state- ent on unionism for all Lutherans in America: It ads:

(1) The rule is: Lutheran pulpits are for Lutheran min- ers only; Lutheran altars are for Lutheran communicants ly.

(2) The exceptions to the rule belong to the sphere of ivilege and not of right.

(3) The determination of the exceptions is to be made consonance with these principles by the conscientious dgment of pastors, as the cases arise.

While, as far as we know, the "Galesburg Rule" has ver been formally adopted by us, it continues to be e basic statement on the subject. We have yet to ar an ELC person question its validity.

The Articles of Union of 1917, upon which our hurch was formed, contains this paragraph:

The three bodies promise one another in all seriousness observe the rule not to carry on churchly co-operation ith the Reformed and others who do not share the faith d confessions of these bodies.

Just before the opening of the Constituting Conven- n of 1917, one of the bodies, the Hauge Synod, sub- itted to the other two bodies an "interpretation" of is article. This interpretation stressed that what is rbidden is "organized and continuous activity of a urchly character," as well as "reciprocal relations in e preaching of the Gospel and administration of the acraments." Weddings, funerals, patriotic services, etc., ere not to be looked upon as unionistic. Nor was sup- rt of and participation in "ecumenical mission con- rences, Student Volunteer Movement," etc.

It is of more than passing interest to note that the atement quoted above from the Articles of Union of 1917 corresponds to "(1)" of the "Galesburg Rule," while the "interpretation" follows the principles of "(2)" and "(3)."

"The Minneapolis Theses," which have been formally adopted by our Church, include a clear and specific article on "Church Fellowship" which reiterates the principles of the "Galesburg Rule" and concludes: "This rule, implying the rejection of all unionism and syncretism, must be observed as setting forth a principle elementary to sound and conservative Lutheranism." The "United Testimony," which is the doctrinal and ethical platform of the proposed new Church, repeats adherence to the "Minneapolis Theses" and adds a lengthy section on "Spiritual Fellowship."

This, then, is the stand of The Evangelical Lutheran Church on unionism, and it will be the stand of the new Church. Membership in the World Council of Churches does not alter it by so much as a comma. What we have stood for always, we stand for now, and we will continue to stand for it.

Anyone who knows our Church is aware that there is uncertainty as to the interpretation of our rule regarding unionism. We prefer to believe that the lapses of which we are aware are due to lack of understanding, not to questioning of the principle. We have long believed that a restudy of the whole subject of Christian fellowship is overdue. We have heard that our Church Council has taken preliminary steps to initiate such a study. We hope that that is correct and that such a study will be forthcoming as soon as possible.

In the meanwhile, the fact of membership in the World Council makes no difference. The principle still stands. Our membership in the WCC gives no one license to transgress the rules of the Church.

If what the proponents of the World Council of Churches (including the editor) have contended is correct, that the WCC does not impinge on local situations, then there will never be cause found in our membership for unionism. It may be that the WCC will issue pronouncements which are acceptable to us. In that case, local congregations will in all likelihood make use of them, pastors may use them in sermons, and the church paper may publish and comment on them. But any suggestion that membership in the WCC entitles a pastor or congregation to participate in unionistic practices is erroneous. The WCC does not operate at the local level.

But There Is "File 12," Too

Our good friend the pastor of Advent Church, Milwaukee, will probably be surprised to see his sixty-percent facetious article, "File 13," appearing on the editorial page, accompanied by a forty-percent facetious editorial. Nevertheless, here it is, and with it goes the editor's hope that Pastor Dobbe's article and our comment may cause some thought in various circles.

Behind what the pastor writes lurks a problem. No one who is or has been a pastor of the Church has escaped aggravation at the amount of mail he receives with a Minneapolis return address (be it 425 South Fourth Street or 426 South Fifth Street or 422 South Fifth Street). The classic example of what may happen is the pastor who received an invitation to speak at an important gathering, and almost failed to read it because of the return address the envelope bore! Let's be honest and admit it: Mail is nice to receive, but there is such a thing as surfeit.

All that adds up, therefore, to an inescapable conclusion: No unnecessary mailings should be sent by anyone at headquarters. A corollary fact is that a definite system should be followed in planning mailings.

Let no one think that this whole problem is not under serious and continual study. The men who are at the sending end are no more anxious to aggravate than those on the receiving end are to be aggravated. Further, mailings cost money. No one at headquarters wants to fill "File 13" in some pastor's study.

But should not the pastor look at it from another point of view? He has not only a "File 13" in his office; "File 12" is also there somewhere. That is the place where he keeps things he needs to know, which his Church Council needs to know, which his people need to know, about the work of the Church, which is the work of his congregation. "File 12" would be a sorry place were there no mail with a Minneapolis postmark to supply its needs.

We are all for economy of time and effort and money. We have never seen the necessity for all the material we used to receive in pastoral days. Furt being editor of the official church paper, we have alw believed that the various departments could make be use of Lutheran Herald to keep people informed. the other hand, we have never doubted the neces for supplementary material in the form of ord mailings.

So—to sum up—"File 13" has a place in any past study and will continue to be used; a supply of mat for the janitor belongs with other "church suppli "File 12" equally has a place and must be used. let's be careful that the right material goes into the r file.

File 13

Joel Dobb

File 13 is located just off the right side of my desk. In most instance you will find File 13 in that same location in about every pastor's offic . . . excepting the southpaws among us. They like their File 13 on th left side.

File 13 is round, about two feet high, and open on the top side When it is filled, the janitor generally carries it away, grumbles, an wonders if he dares to peek at what's inside, decides against peeking and proceeds to dispose of the contents by returning to borrow match to set the stuff on fire.

But bless those janitors who so faithfully cart away the pounds o unread mail that come the preacher's way from every candy dealer car salesman, vanilla peddler, and not least of all the many officials organizations and "wanters" in the Church.

Bless those janitors, I say, even when they keep coming back t borrow a match, for they are performing a most noble service. They get the stuff out of the office so we won't be tempted to read an classify the material at the expense of a troubled conscience for having failed to make much progress at the reading of that ton of books lining the office walls and spilling out into Mrs. Preacher's living room. (And she needs the room for her W.M.F. materials!)

However, janitors have many important things to do, and caring for File 13 isn't very high on the list. **Therefore** this plea to everyone with something to say to the preachers . . . would they spare our janitors by using the very fine PASTOR'S BULLETIN? A line therein will get read. A ton delivered into File 13 certainly will be passed by.

(I wonder if anyone ever thought of baling the contents of File 13 and selling it to the rag man? The sales therefrom might be enough to purchase some good advertisements out here on the firing line where the battles of the Lord are being won and lost.)

Officials and "wanters" in the Church, we like to hear from you. We even think you are necessary to the work of the Church. We want to know your needs and problems . . . **just get together and send us the meat of it all in one package.**

. . . there is that janitor again, back to borrow a match.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TENTH SUNDAY AFTER TRINITY

Epistle: I Corinthians 12:2-11

The Gospel: Luke 19:41-48

Monday, July 30
YOUR GIFT
Read I Corinthians 12:4-11

ow there are varieties of gifts, but ame Spirit; and there are varieties of e, but the same Lord.

ith God the important thing is not much you have been given, but what do with what you have. Indeed, there variety of gifts. Some of us have heavily endowed. Others of us may that we have not been blessed with ge talent. But the fact remains, it t how much we have, but what we ith what we have, that counts.

is not unusual in the Christian life poorly endowed person to do great s with what little he has. And how it has happened that those who great talents and large gifts do very or nothing at all for the Lord.

elated to this thought is the Parable ne Talents. Whether it is one or ten ts we have, God expects us to use . Yes, even if it is but one. God multiply whatever we do in His e.

ake me mindful of the gifts I have, od, that I may use them unto Thee.

+ + +

Tuesday, July 31
GOD IS CONCERNED
Read Matthew 23:34-39

O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you!

How easy it is to see Jesus up on the hillside overlooking the City of Jerusalem. There He beholds the city that has turned Him down, just as it has turned down all the prophets before Him. And in His heart there is deep sorrow. Jerusalem does not know what is in store for it, neither does it care. Because it has rejected Jesus it is in for serious trouble.

Whether it is Jerusalem, or any other city, or whether it be an individual person, God cares greatly. For He knows that life and blessedness come only with acceptance of the Lord Jesus.

And you and I should care. We should make it our daily concern that the world is without Christ. We should lend ourselves in the winning of the world to Christ. To do this we must help the Church in its program of evangelization. Our prayers and our giving are means by which we may show our care.

+ + +

Wednesday, August 1
THE ANSWER IS CHRIST
Read Romans 5:12-21

For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

Here we have an outline of one of the very plain truths of the Bible. It tells, simply, that all people are sinners. There is not a single person born into the world that is free of the taint of sin. We are all children of Adam. The outline goes on saying that since by one we are all sinners, also by one we are made righteous. And that One is the Lord Jesus; He is the One who sets us free from the hold of sin.

Here, then, is the answer to the main problem of life. Peace with God who can stand no sin may be had only through Him who became sin and suffered the punishment of sin for our sakes.

This is the Gospel, the "good news." We praise God there is an answer. That He found the answer because He loved us. We will spend our days rejoicing in this fact, and we will make sure that we have our salvation in Him.

+ + +

Thursday, August 2
GIVE YOUR ANSWER!
Read Matthew 11:16-24

hen he began to upbraid the cities re most of his mighty works had done, because they did not repent.

ne of the strange facts presented in record of Jesus' ministry is that the people who saw most of His works the ones who failed to make a reise to Him in faith. It is well for each s to ask ourselves whether we have e the right response to the call of s. And let us take note of the fact if we have grown accustomed to the y of the Gospel so that it has lost shining meaning, we must be very ful that we are not merely acquainted the story but also acquainted with personal Savior.

he more we hear of the love of God, more responsible we are. Let us take that we have made the response, that have given the answer the Savior ts from us. Then let us live that ver out in the plain terms of every- living. Let the answer be true, clear, in favor of Him.

+ + +

Friday, August 3
TODAY
Read Hebrews 3:12-15

Today, when you hear his voice do not harden your hearts as in the rebellion.

Here are two pieces of advice from the Word of God. The first is this: "Hear His voice." This is a sound that must not be missed by any ear. It is the sound that brings the message of a stern God, but also a God who is full of mercy and compassion. It is the sweetest sound that can fall upon human ear. Listen to it! Do not turn away from it, or harden your heart against what it wants to do in your life. It has the power to change things; it has the power to save you.

The other is this: Hear it today. Not at some later date; listen to it now. For some of you the Word has not been permitted to "soak in." You have heard it before, but let it come in and do what God wants it to do. But do it today. Now is the time. Tomorrow is not here, and it may never come.

Pray God that He will lead all of us to a full acceptance of His Word, so that we may be numbered as His own.

+ + +

Saturday, August 4
BUT SOME STAYED
Read John 6:66-71

After this many of his disciples drew back and no longer went about with him.

This is a tense moment in the story of the Gospel. Some of those who had decided to follow Jesus turned back. They quit. Things became too difficult for them. They were unable to take it.

But some of them stayed. Not all of them were quitters. And it was with good reason that they decided to stay. When Jesus asked the disciples, "Will you also go away?" Simon Peter became the spokesman, and said, "Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God."

So saying, he gave the best reason any one can give. None of us can offer a better. When we ask ourselves what would become of us if we turned back and left the fold, we soon realize that we, also, wish to continue with Christ.

Keep us faithfully in step with the Kingdom, dear God. Let no temptation draw us away from our Savior. Amen.

Here and There on the Christian Front

Edited by Raymond M. C

WARNING FROM ABBE PIERRE

Abbe Pierre, the French priest who has dedicated his life to the service of the poor, warned in Montreal that unless former colonial powers make real sacrifices for oppressed nations the situation "will blow up in front of them." He said aid to underdeveloped nations through the United Nations is based on materialistic considerations and not on love or understanding "and instead of breeding friendship among the benefactors often brings only hate and distrust." He spoke over 26 stations of the CBC French network, with a recording made for later transmission by the U.N. Radio.

"I am not here to solicit funds but to spread a message for the world's silent suffering," he said. "There is one important word for the unity of mankind and that is: 'who suffers most must be served first.'"

CHURCHES CALLED WEAK IN RELIGIOUS EDUCATION

Protestant churches generally do not want religion taught in public schools. But they are "not ready, in most cases, for the alternative of adequately supporting religious teaching in relation to the public school at the Church's initiative and expense." This view was expressed by Dr. Paul H. Vieth of Yale Divinity School, New Haven, Conn., chairman of the steering committee for the first National Conference of Weekday Religious Education.

He said that too many churches are "too prone to let well enough alone" in the field of weekday religious education. "They are satisfied with doing a little of a task that should be attacked in a large way," Dr. Vieth said. "They try to get too much for too little. If it were not for this, we would have much better quality weekday schools and many more pupils in them."

The theologian explained that the public schools cannot undertake ligious education because the Ame system of Church-State separation cludes sectarian teaching. "The p school may teach the facts of th lation of religion to history, the of religious institutions, and the ligious content of art and literat he said. "But true religious educ is always education toward some ligious faith—and that makes it tarian. The best the public school do is to cooperate with the chu so that they may do what is their p er right and duty."

WORTHY OF NOTE . . .

The House voted to let non-subsid airlines carry clergymen at red fares. The action was an amendme a Senate approved bill which au ized all airlines, whether or not received federal subsidies, to gran duced clergy fares on a "space able" basis. The differing versions go to a House-Senate conference mittee.

PROTESTANT CENTENARY IN COLOMBIA

This year the Protestant Churches of Colombia are celebrating the 100th anniversary of the founding of evangelical work, marked by the arrival in 1856 of the Rev. Henry B. Pratt of the Presbyterian Church in the U.S.A. For over 50 years Presbyterians were the only Protestants working in Colombia. Today there are over 21 other missionary societies represented, most of which have entered the country during the last 25 years. The centenary will be marked by week-long mass meetings.

This centennial year has been marked by increasing difficulties for the Protestant Churches in Colombia. Since 1949 religious differences in this South American country have resulted in the following losses for Protestantism; 46 Protestant churches destroyed, 75 Protestants killed, and over 200 Protestant schools closed by the government.

TO BIBLE SCHOOL ON FIRE ENGINE

RNS

Youngsters attending the daily vacation Bible school of Temple Hills Baptist Ch Silver Hill, Maryland, arrived there on horseback and on a fire truck. The church borr the engine from the Silver Hill volunteer fire department to round up the children in Washington, D.C., suburb. The firemen promised them another ride after the s was concluded.

chools and Colleges

Edited by the Division of Higher Education

MPUS NEWS NOTES

ppy of Christian III's Bible pub-
d in Danish in 1550 has been do-
l to the Carl B. Ylvisaker Library
ncordia College by Mr. and Mrs.
Lundtvedt of Gary, Minnesota.
edition is the first printed edition
e entire Bible in the Danish lan-
e.

cording to the catalog of the
sh Museum, the Christian III's
was translated from Luther's
nan version, probably chiefly by
stiern Pedersen, and revised and
d by the professors of theology at
University of Copenhagen.

he Bible was printed in Copen-
n by Ludwig Dietz, a German
ter, using the same type and illus-
ons he had used in printing the
e in German translation at Lubeck
533.

*

increase interest in the shortage of
ned chemists throughout industry,
chemistry department of St. Olaf
lege distributed fifty scholarships to
n ranking scholars throughout the
dwest. The scholarships served to
derwrite expenses of the students at
our-day High School Chemistry In-
ute at St. Olaf College recently.
The institute, planned as the first in
annual series, introduced these
olarship winners to the growing op-
tunities in chemistry. While at St.
f, the group joined for discussion
ions with college instructors and
red the laboratory facilities.

*

eliminary agreements have been
de for a cooperative engineering
gram between Augustana College
Sioux Falls and the College of En-
neering at Valparaiso, Indiana. The
gram, a pioneer of its type in the
a, offers three years of work at Au-
stana and two years at the engineer-
g college. At the end of the total
e years, the students will have re-
ved a B.A. from Augustana and a
S. from the school of engineering.

AUGUSTANA COLLEGE MIKKELSEN LIBRARY

—is named for Amund Mikkelsen, former president of Lutheran Normal School, merged with Augustana

—is three-story, brick, contemporary in design

—is completely air-conditioned

—operates on "open stack" plan for circulation of books

—has music listening booths and houses Carnegie music collection

—has a periodicals browsing room

—has seminar rooms and a faculty lounge

—contains an archives room

—contains room to house art collections

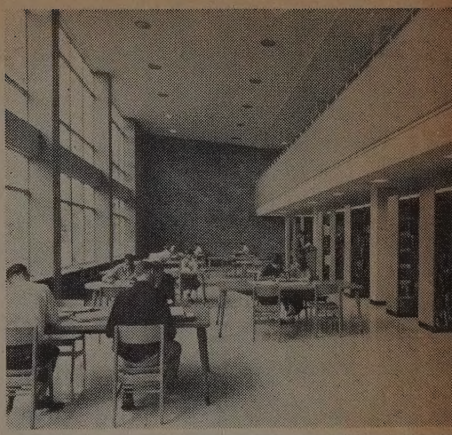
—has student typing room, to copy material

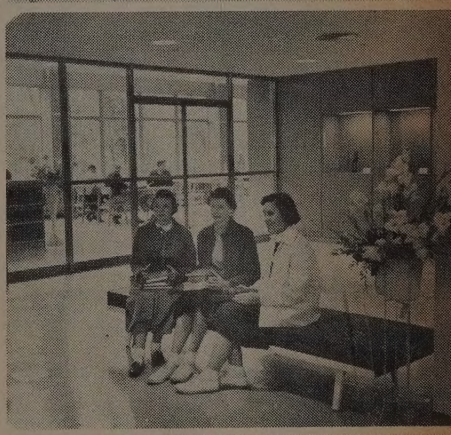
—has special room for speech and debate

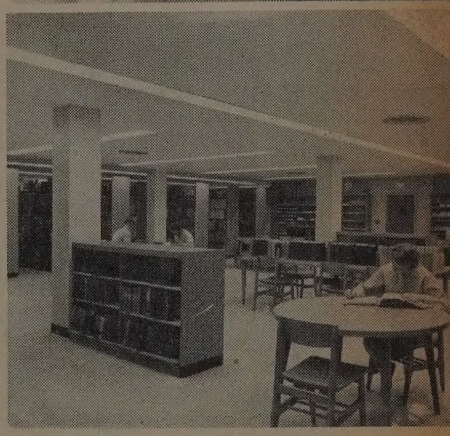
—contains offices for head librarian, catalog and reference librarians

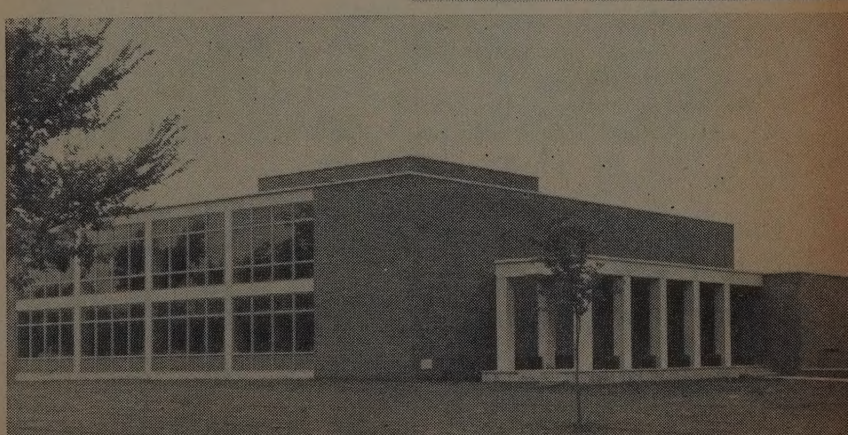
—contains storage for films and audio-visuals

—contains mezzanine overlooking main floor reading room









Within the E.L.C.

PERSONS

The Rev. and Mrs. Adolph Egge, Northfield, Minn., were honored at an "open house" July 1 at the St. John's Parish House in Northfield, the occasion being their golden wedding and the fiftieth anniversary of his ordination. The event was sponsored by the children of Pastor and Mrs. Egge.

The Rev. Gustav Gunsten has resigned as pastor of the Lake Hazel-Swift Falls-Six Mile Grove parish, Benson, Minn., effective Oct. 1. He will move to Northfield, Minn.

The Rev. G. B. Sandanger has terminated his 37-year pastorate at Fort Ransom, N. Dak. His successor is the newly ordained **Rev. Roger Paulson.**

The Rev. W. L. Jacobson, formerly pastor of Immanuel Church, Chicago, Ill., has since June 1 been pastor of the Alexander parish in North Dakota. The present pastor of Immanuel Church is **the Rev. A. R. Blegen.**

The Rev. Elmer J. Johnson, formerly of Palmyra, Wis., moved July 1 to his new parish, Immanuel at Marseilles, Ill.

The Rev. Norman C. Johnshoy, now a chaplain, will be succeeded as parish pastor at Plentywood, Montana, by **the Rev. Richard M. Waag** of Nezperce, Idaho. **The Rev. Donald E. Ausland,** until lately a chaplain, will succeed Pastor Waag at Nezperce.

The Rev. John E. Borgen, formerly of Cresco, Iowa, is now pastor of the Fir-Conway parish near Mount Vernon, Wash. Before leaving Cresco, he and his family were given a farewell reception June 24 by the Cresco parish.

The Rev. and Mrs. Oliver L. N. Wigdahl, Meckling, S. Dak., were honored by the Bergen-Meckling parish June 27 on the fortieth anniversary of their wedding, and also in commemoration of the forty-fifth anniversary year of his ordination.

The Rev. L. M. Redal, Dodgeville, Wis., has accepted a call to Klamath Falls, Oregon, and will move there early in September.

DISTRICTS

Southern Minnesota

Madison, Minn. First and Madison churches in this city, which for some time have been served by the same pastor, the Rev. R. O. Wangberg, have united into one congregation. The name of the merged congregation is Faith Lutheran Church. Pastor Wangberg continues as its pastor.

Northern Minnesota

Underwood, Minn. Aurdal Church of the Underwood parish celebrated its 85th anniversary June 28-July 1. At the first service a new electric organ, a gift to the church by Miss Sophie Sundby, was dedicated. Guest speakers at the festivities were the Rev. P. M. Bratlie of Fergus Falls and three former pastors of the parish: O. G. Aasen, Elbow Lake, Minn., Herman E. Jorgensen, Jr., Portland, Maine, and Harvey Grote, Sturgis, S. Dak.

South Central

Decorah, Iowa. The roof of Washington Prairie Church was damaged by a severe storm that struck northeastern Iowa Sunday morning, July 1. Some damage was also caused to the roof of the parish house. The cost of repairs had not been ascertained at the time the above report was sent out.

North Dakota

Portland, N. Dak. Bang Church, parish of the Rev. A. J. Ree, celebrated its 75th anniversary June 17. Guest speakers were the Rev. E. C. Nordby, a former pastor of the parish, and Dr. Robert H. Boyd, professor at Luther Theological Seminary, St. Paul.

Montpelier, N. Dak. The Montpelier parish, vacant since the death of the Rev. J. O. Vold early this year, will after Aug. 1. be served by Seminarian Conrad Greenquist.

Pacific

Tacoma, Wash. The new ELC congregation in the Midland section will conduct its first service July 29. The pastor, the Rev. Wesley Tollefson, began his work in the community early in July.

CENTENNIAL OF THE ST. OLAF PARISH, SOUTHERN MINNESOTA

The St. Olaf parish near Byron, Minn., celebrated its centennial June 30-July 2. This parish has two churches, and the festival services were fairly alternately at these churche Fredrik A. Schiotz, president of Evangelical Lutheran Chu preached at the two forenoon se on Sunday, July 1. Dr. J. C. K. L ELC director of Christian Educ (incidentally the only living fo pastor of the parish), preached Norwegian service Saturday mor and also at an open air service day evening. Other guest spe were four sons of the congrega Evangelists Allen Lee and Pa Charles Fritz, Truman Mohn, Leander Brakke. This parish served for 47 years by the late J. A. Thorsen. Its present pastor Rev. D. J. Borge, has served 1926.

Progress Report

LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.

July 2-6, 1956

Assurances	
To January 1	2,22
July 2-6	8
Total Assurances	9,67
Arrival of Refugees	
To January 1	6
July 2-6	18
Total Refugees Arrived	6,88

OBITUARIES

Mrs. J. N. Andersen

Mrs. Margretha Marvick Ander widow of Dr. J. N. Andersen, for ELC director of elementary Chris education, died June 17 at 83 year age. Funeral services were held J 19 at St. Petri Church, Story C Iowa, the Rev. Ocee Johnson offic ing. The Rev. John Donhowe sp for the family. Mrs. Andersen was first president of the Story City C cuit WMF and a vice president of Iowa District WMF.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

The Rev. N. O. Rogver

he Rev. Nels O. Rogver, a resi- of Bethany Old People's Home, ane, Wash., died June 28, in his year. Funeral services took place 30, the Rev. R. A. Larson offi- ng. Pastor Rogver was born July 1865, at Skaare, Rogaland, Nor- immigrated in 1886. After at- ing St. Olaf College he entered Jnited Church Seminary, St. Paul, uating in 1905. In 1923 he ob- d the B.D. degree at Augustana inary, Rock Island, Ill. He served rates at Luverne, Minn., Donny- k, N. Dak., Butte and Great Falls, t., Minot, N. Dak., and Norwich, Dak. In 1953 he moved to Bethany People's Home in Spokane. In he married Anna R. Hansen, died in 1936.

L. M. Hetland

ther M. Hetland, one of the old- embers of St. Peter Church, Mont- S. Dak., died June 22, in his 88th At the funeral services June 25 Rev. Ralph Christopherson offi- d. A son, the Rev. A. Henry Het- , spoke on behalf of the family. Hetland was born at Sandnes, way, Feb. 4, 1869, and came to United States at the age of twen- Living at first at LeRoy, Minn., oved in 1899 to Montrose, S. Dak. wife, nee Maria Olson, died in . He is survived by seven sons, daughters, thirty grandchildren, eighteen great-grandchildren.

ANNOUNCEMENTS

ee to any church needing it: An y 2-manual reed organ, electric er. To be moved before Aug. 1. tact Mr. Kermit Fingerson, Foun- , Minn., or the Rev. Gordon Carls, tfield, Minn.

ree to anyone coming to get these s before Aug. 1: Chancel furni- , pulpit, font, and altar, white. k Creek Lutheran Church, Osage, a.

lear Creek Church, Keene, N. ., will celebrate its fiftieth anni- ary on Aug. 19, which will be the t anniversary date. Speakers: Pas- I. M. Thvedt and A. G. Sherve.

ourists on your way to Itasca State or to lakes in northern Minne- stop for Sunday services (8:00 11:00 a.m.) at Calvary Lutheran rch in Park Rapids. Rolf E. Aas- pastor.

LUTHERAN NATIONAL GUARD CHAPLAINS

Minnesota National Guard Photo

Lutheran Chaplains at two-week summer field training for 6,500 Minnesota National Guardsmen of 47th Infantry (Viking) division are Lt. Col. S. M. Tweeten, Gethsemane Lutheran Church, Minneapolis, division chaplain; Capt. George Amundsen, serving 136th Infantry regiment and minister of three churches, Dovre Lutheran at Winger, Union Lake Lutheran at Erskine, and Maple Bay Lutheran at Mentor; Maj. L. H. Ruthenbeck, Sherburn Lutheran Church, 135th Infantry regiment chaplain, and Lt. Edward Eggert, hospital chaplain with Lutheran Mission Society of the Twin Cities, 682nd Engineer (combat) battalion.

25TH GRADUATING CLASS

Pictured above is the 1956 graduating class from the High School Bible Department of the Sunday school at Our Saviour's Lutheran Church, Whitehall, Wisconsin. The picture is of special interest as it presents the 25th and largest class to be graduated. This department was organized by Pastor O. G. Birkeland, the present pastor, shortly after his arrival at Whitehall in 1931, the first class being graduated in 1932. There are 20 in the present class, all of whom received diplomas, inserted in New Testaments, designating the completion of the four year prescribed course of study following confirmation. The service also marked the 30th anniversary of Pastor Birkeland in the ministry and the 25th anniversary of his pastorate at Whitehall.

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8. Second Missionary Journey
9. Visit to Corinth
10. Third Missionary Journey
11. Trial at Jerusalem
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